

MISSISSIPPI BAPTIST RECORD.

J. B. GAMBRELL,
Editor,
H. T. MARTIN,
Proprietor.

TERMS—*see Superior Annum, in Advance.*

CLINTON, MISS.,

THURSDAY, OCTOBER 23, 1857.

Our Critic Criticised.

One attention has been called to an article in the Christian Observer, severely criticising us; written by one who signed himself W. G. W. Forest, Miss. We do not notice the piece because it particularly demands our attention, but because it affords us the opportunity to make several observations which it is hoped may prove profitable. It is to be regretted that one who writes as well as does W. G. W. should not be able to control his temper. He may learn to do this in the future, however, as age and experience cool his blood.

Our critic makes quotation from Father Damien, a French priest, and then quotes from our writings, to show that we are alike in each claiming to belong to "the true church." By putting us in company with a Catholic, he seeks to disprove our religious opinions. W. G. W. might have showed a still further agreement between Father Damien and ourselves. We both believe in the incarnation, life, death, resurrection and ascension of Christ. We also both believe that Christ established a church on earth and that he said that the gates of hell shall not prevail against it and we—simple men—both believe that the church has stood through all the past and will stand till the Lord comes. We would like to know what W. G. W. thinks about all these things. Will he tell us in the Recoon? He shall have space, fair play, and kind treatment.

But the offense of ourself and Father Damien is, that each thinks he belongs to "the true church." Does not W. G. W. think that he belongs to the true church? If he does, then in this way he is like Father Damien and himself. But, if he thinks he does not belong to "the true church," then Father Damien and we will agree with him in that opinion. So in one way or the other we will agree, and it is pleasant to be able to agree with a cultivated Christian gentleman. Our critic thinks the Catholics have the advantage in the argument for the succession. We are not surprised that he should think so, but he is hardly a suitable person to act as umpire in this case, because he is close akin to the other side, and it is human to lean toward relatives.

W. G. W. says: "I am not very well posted on the other side (Baptist side), but it strikes me that it would be pretty hard for them to trace it back in an unbroken line, further than to Roger Williams, who was an apostle of religious liberty." This is candid, and we can believe readily the first clause of the sentence. Our critic is evidently "not very well posted," and for this very reason he is incompetent to express an opinion on the subject. We wonder that a gentleman of his learning and standing in one of the most respectable denominations in the country, should have failed to think of this. The opinion of a man upon a subject about which he is confessively "not very well posted," is of course, worth nothing. "I could not stand the 'Centennial sermons' that were preached last year," says the brother. Why couldn't you, my brother? We are afraid this is characteristic of too many of your people. A great American publisher is reported as saying that he does not like to publish works of Baptist orthodoxy, because while Baptists will buy Pedobaptist books, Pedobaptists will not buy Baptist publications. Baptists can "stand" your preaching and your writings. They do not fear to have the foundations tried. The man who feels certain that he is right, can "stand" contradictions with perfect composure. We could "stand" to hear Dr. Daley walk without the least irritation. It would be well for our brother if he could "stand" to make a thorough investigation of this important question, about which he is "not very well posted." We would like to lend him some books.

But W. G. W. says of us: "He is afraid of alliances" by which he means the recognition of so-called ministers in denominations other than his own, as Christians. The gentleman owes it to his soul and to his reputation as a fair-minded man to correct this statement.

We never wrote a line in our life which indicated that we doubted the conversion, and consequently the Christianity, of "ministers in denominations other than our own." The articles from which our critic quotes prove the very reverse of this statement. We do not believe our brother intended to misrepresent us, but he allowed his prejudices to master his pen. He ought now to "counsel retraction."

We did mean to say, and did say, that in your judgment, Pedobaptist ministers, though converted, pious, noble, self-sacrificing and lovable men, are not baptized, not members

Bolling Over.

Rev. J. W. Mosely, in an article in the Christian Observer, on the sin of close communion, at the close, says:

"Now, after we have experienced all these glorious spiritual changes, and realized all these amazing spiritual blessings in heavenly places, if men stigmatize us as unclean and unworthy their miserable and worthless fellowship, they do more harm than 'tray the blood of the covenant as an unholy thing,' and this is a sin against the blood."

Look at the narrow-minded and bigoted Peter as he refuses to fellowship with noble Gentile converts, see your own condition, learn a lesson of love, and take warning.

This is love red hot—boiling over. We could think better of open communion, if it did not develop a tendency in its advocates to mix things that differ, and to mis-state the views of their opponents. Love is an excellent thing, but we like it, as we do our soup, not too hot. When it gets to the boiling point, we are afraid of it. How miserable to be consumed by red hot love. It would be like being thrown into the burning, fiery furnace of the Great King. Spare us.

Now as to the extract above, any moderately informed person ought to know by this time, that no Baptist "stigmatizes" those with whom he refuses to commune as "unclean."

What is called close communion rests on a wholly different basis. The entire literature of the denomination bears witness to this fact. With Pedobaptists generally, we think the supplement to our church ordinance to be observed in the church, and by the church. And with them, we think baptism precedes the supper. But differing from them, we think the immersion of a believer only is baptism. This makes the difference. We believe many of them are converted, made clean by the blood of Christ, and we regret that they are not baptized, but we can't help the way they act. We do all we can to induce them to walk orderly. We would like to live with them in the church, and commune with them, but we do not feel authorized to violate the law of God to do so.

Their miserable and worthless fellowship." How loving! Strange, however, that Bro. Mosely would want to enter into the "unseemly and worthless fellowship" of close communions. Strange that one who has "experienced" so many glorious spiritual changes, and been "cleansed" by the blood of Christ, should wish to keep such bad company. There must be a mistake about the old adage, "Birds of a feather flock together." Rev. J. W. Mosely is evidently a good man, after so many glorious spiritual changes, but he is somewhat peculiar in wishing to share the "unseemly and worthless fellowship" of men who "creat the blood of the covenant as an unholy thing," and commit "sin against the blood."

To us all this looks very much like playing hot and cold at the same time.

We have read about the ugly conduct of Peter, and we have considered the whole matter, but some how we can't feel alarmed. We are only afraid to violate the law and order of God. And for ourself, we know how to stand firmly by the teachings of the Bible on all these points and at the same time love and respect those who do not see these things as we do. We cherish their Christian fellowship, and do not feel that it is "unseemly" or "worthless." If some people would keep their love at a more moderate temperature, and give their heads a better chance, the chances of their taking correct views of disputed points would be largely increased. Christians will never see eye to eye by mistaking each other's views, or calling each other hard names.

On the Tramp.

Leaving the Yalobusha Association we mounted our steed, which by the way, would not compare favorably with some horses we have seen, and set out for Harrison Station, where we were to fill a night appointment. We found a pleasant home with brother and sister McLeod and our two little friends Ouida and Norman McLeod. Preached to a good congregation, but called on the wrong man to pray at the close.

This was by taking one man for another. If the wives of the gentlemen concerned will agree to whom we owe an apology, we will do the honorable thing the next time we pass that way.

Tuesday morning received six subscribers to the Recoon, and set out for Batesville to fill an appointment there. Got lost, as usual, but finally reached the ferry. The boat was on the other side. We took the old horn to blow up the ferrymen, but as it failed to blow. We tried it several times, but every time all the wind came out at our nose, with some noise, but the ferrymen, a mile away, failed to hear it. Next we screamed, yelled, and waited. Patience failing, we rode in to the boat, threw in our baggage, dismounted, and with a paroxysm of wetting and some small losses led over. Just then the colored ferrymen came.

"Are you the ferrymen?"

"Yah."

"You have lost your quarter."

So I sees.

Rev. J. W. Mosely, in an article in the Christian Observer, on the sin of close communion, at the close, says:

"Yes, what makes you think so?"

"O, I can tell 'em."

"How?"

"Why dey looks solemn and more civilized?"

On the way we violated our rule and dined with a couple of bachelors, Bro. Leigh and his brother. They have everything as neat as a pin in their new and pretty house. The dinner was good enough for a king, too; but there no lady there, and only women can make true homes. After a good rest, and some practical advice on a certain delicate subject we left the bachelors "alone in their glory" and made our way to Batesville. Just in the edge of town we met the brethren J. A. and S. P. Woodruff, who subscribed for the Recoon. Put up with Bro. Butts, and spent a pleasant night with the family. Preached to a good and attentive congregation, went home and closed the evening with music by the Misses Burts. What a nice thing to have a piano and two or three daughters in a family. We here wish to make known our ardent love for music and good coffee. The sisters will take the hint.

On to Sandis, and put up with our young brother, J. G. Hall, Esq. Bro. Hall is a devoted Baptist lawyer,

and the trials increase—but his other half is a Presbyterian. He did not object, however, to entertaining us while we criticised our critic. There is nothing like common sense in religion. Preached to a fair congregation at night, Thursday morning; rain pours. We have to call in our appointment at Senatobia and order our mail sent forward to Tyro. We strike out through the country to meet the Cold Water Association at that point to-morrow. Here we close, to mail this before we leave the railroad.

The Yalobusha Association.

Convened with the Spring Hill Church, Talahatchie County, Oct. 12th. The Introductory Sermon was preached by Eld. T. L. Talbert.

We were too late to hear the sermon, Deacon J. P. Brown of Grenada was elected Moderator, and Eld. J. G. Hall was chosen Clerk. Bro. Hall is perhaps the oldest association clerk in the State, but says while he lives he wishes to do all he can.

A noble desire.

The usual reports were provided for.

Foreign Missions received considerable attention. Bro. Simmons and others made good speeches.

The Recoon was warmly commended in the report on publications as was the Southern Baptist Pub. Society. Bro. Paxton made some statements about the Society to the effect that if the books on hand can be sold, the debts can be paid, and the Society saved to the denomination. Expenses have been greatly reduced, and altogether the outlook is hopeful.

We cannot quote at length, but we are given to understand by W. G. W. that he does not belong to "the true church," then Father Damien and we will agree with him in that opinion. So in one way or the other we will agree, and it is pleasant to be able to agree with a cultivated Christian gentleman.

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W. G. W. says: "I am not very well posted on the other side (Baptist side), but it strikes me that it

would be very happy."—J. G. Hall.

"We have beaten at our door, and it is a shame to our churches that it is so."—H. T. Haddick.

"There is no grander way of spreading the gospel than by educating young men the better to preach the gospel."—H. T. Haddick.

"Would it not be better for all the Associations to take hold of the State Mission work, and make it a grand success?"—T. B. Williamson.

"A church that has lost the spirit of Christ, and abandoned the work of Christ is not only useless, but it ceases entirely to be a church of Christ."—T. J. Walne.

"The demands of the church, the conditions of society have decided that ministers must be educated."—L. Molton in Report on Ministerial Education.

"I take the Herald and Recoon both, and I have read with deep interest the discussion, and I confess that the spirit of it has taken some of the rough corners off from me."—R. G. Hewlett.

"Some people say they are opposed to sending missionaries into foreign lands until all the people at home are converted. Why did Paul go through unconverted countries to preach to heathen lands?"—E. Z. Simmon.

"The first convert in India was baptized just seventy-seven years ago; now there are over one hundred thousand Christians in that country, beside those who have gone up to testify to the zeal of Gods people."—E. Z. Simmon.

"Just as there is in the shell of the serpent's egg the nature of a serpent which only needs development to make a biting serpent, so every child is an undeveloped sinner, and every child will develop into a practical sinner in time."—W. E. Paxton.

THIS AND THAT.

The University of Virginia opened with 330 students.

"Our example is better than argument."—E. P. Channing.

"Of all forces, that of organized thought is the most potent!"—Dr. B. D. Thomas.

"I take one political paper and a Masonic paper, and that is all I need for my work."—A. P. Channing.

"Go on improving the Recoon and it will prosper."—Prof. J. L. Johnson. "We are of that opinion."

"I am going to help the Recoon. I will do all I can for it."—Miss Quenie Harris, Byhalia, Miss.

"One thousand one hundred and forty-two (white) Baptist churches in Kentucky have preaching but once a month."

"A former Methodist minister of New York, Rev. A. S. Barrows, has been ordained to the Baptist ministry."—S. P. Paxton.

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"May I write for the Recoon sometimes?" Yes, and work for it too, if you think you write suits us you may see it again.

"Can't you send us a pastor?" We have a house for him to live in, with all the improvements necessary, and we can support a good man."—J. L. Harris, Byhalia, Miss.

"According to Dr. Warren Randolph, a female exhorter closed the services for her husband at a certain place, and then said, "Now, dear, you propose the benediction."

"Young ministers in all our colleges and seminaries can have this paper the current session for twenty-five cents: if too poor to afford twenty-five cents, show this to all."—The Baptist.

"Can't you send us a pastor?" We have a house for him to live in, with all the improvements necessary, and we can support a good man."—J. L. Harris, Byhalia, Miss.

"During the pastoral year at Franklin Square Baptist Church, Baltimore, there has been about one hundred additions. Good congregations at prayer-meetings, as well as on Sunday."

"We send out this week a number of specimen copies of the Recoon to ministers in Mississippi and Louisiana. Examine the paper, brethren, and, if you like it, help us to circulate it.

"We do not admit, whatever others may do, that the keeping of him self out of perdition is the whole of a Christian's duty, any more than we admit that to keep himself out of jail is the whole duty of a citizen."—Ex. and Chron.

"I am a recent convert to the Recoon, and this may account for my wariness in its advocacy."—R. G. Hewlett.

"I fear, I very much fear, that we fail to appreciate the obligations we are under to give the gospel to the world."—T. J. Walne.

"Some of you used to know me as a dram-drinker. I want to tell you that I have quit it. It is wrong, and I have quit it."—A. H. Gattis.

"I am an easy thing to preach to a reading people. They understand what you say."—T. L. Talbert.

"I am going to give some other churches trouble on the subject of Ministerial Education."—H. T. Haddick.

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CLINTON, MISS.,
TUESDAY, OCTOBER 25, 1877.

Advertising Rates

STANDARD	1/2 PAGE	1/4 PAGE	1/8 PAGE	1/16 PAGE
\$1.00	.50	.25	.12	.06
1.00	.50	.25	.12	.06
1.50	.75	.37	.18	.09
2.00	1.00	.50	.25	.12
2.50	1.25	.62	.31	.15
3.00	1.50	.75	.37	.18
3.50	1.75	.87	.43	.21
4.00	2.00	1.00	.50	.25
4.50	2.25	1.12	.56	.28
5.00	2.50	1.25	.62	.31
5.50	2.75	1.37	.68	.34
6.00	3.00	1.50	.75	.37
6.50	3.25	1.62	.81	.40
7.00	3.50	1.75	.87	.43
7.50	3.75	1.87	.94	.47
8.00	4.00	2.00	1.00	.50
8.50	4.25	2.12	1.06	.53
9.00	4.50	2.25	1.12	.56
9.50	4.75	2.37	1.21	.60
10.00	5.00	2.50	1.25	.62
10.50	5.25	2.62	1.31	.65
11.00	5.50	2.75	1.40	.70
11.50	5.75	2.87	1.48	.74
12.00	6.00	3.00	1.50	.75
12.50	6.25	3.12	1.56	.78
13.00	6.50	3.25	1.62	.81
13.50	6.75	3.37	1.68	.84
14.00	7.00	3.50	1.75	.87
14.50	7.25	3.62	1.81	.91
15.00	7.50	3.75	1.87	.94
15.50	7.75	3.87	1.94	.97
16.00	8.00	4.00	2.00	1.00
16.50	8.25	4.12	2.06	1.03
17.00	8.50	4.25	2.12	1.06
17.50	8.75	4.37	2.18	1.09
18.00	9.00	4.50	2.25	1.12
18.50	9.25	4.62	2.31	1.16
19.00	9.50	4.75	2.37	1.21
19.50	9.75	4.87	2.44	1.22
20.00	10.00	5.00	2.50	1.25
20.50	10.25	5.12	2.56	1.28
21.00	10.50	5.25	2.62	1.31
21.50	10.75	5.37	2.68	1.34
22.00	11.00	5.50	2.75	1.38
22.50	11.25	5.62	2.81	1.41
23.00	11.50	5.75	2.87	1.44
23.50	11.75	5.87	2.94	1.47
24.00	12.00	6.00	3.00	1.50
24.50	12.25	6.12	3.06	1.53
25.00	12.50	6.25	3.12	1.56
25.50	12.75	6.37	3.18	1.60
26.00	13.00	6.50	3.25	1.62
26.50	13.25	6.62	3.31	1.65
27.00	13.50	6.75	3.37	1.68
27.50	13.75	6.87	3.44	1.71
28.00	14.00	7.00	3.50	1.75
28.50	14.25	7.12	3.56	1.78
29.00	14.50	7.25	3.62	1.81
29.50	14.75	7.37	3.68	1.84
30.00	15.00	7.50	3.75	1.87
30.50	15.25	7.62	3.81	1.91
31.00	15.50	7.75	3.87	1.94
31.50	15.75	7.87	3.94	1.97
32.00	16.00	8.00	4.00	2.00
32.50	16.25	8.12	4.06	2.03
33.00	16.50	8.25	4.12	2.06
33.50	16.75	8.37	4.18	2.09
34.00	17.00	8.50	4.25	2.12
34.50	17.25	8.62	4.31	2.15
35.00	17.50	8.75	4.37	2.18
35.50	17.75	8.87	4.44	2.21
36.00	18.00	9.00	4.50	2.25
36.50	18.25	9.12	4.56	2.28
37.00	18.50	9.25	4.62	2.31
37.50	18.75	9.37	4.68	2.34
38.00	19.00	9.50	4.75	2.37
38.50	19.25	9.62	4.81	2.40
39.00	19.50	9.75	4.87	2.43
39.50	19.75	9.87	4.94	2.46
40.00	20.00	10.00	5.00	2.50

past. He sees what Christian education has done for Georgia and Virginia and he wants the Baptists of Texas to be as wise as their fathers in the older States. He sees, to have discovered, what many of us have not, that wisdom costs no more than folly, and generally not so much. He clearly sees that if Texas Baptists are wise in time, they will soon gain a controlling influence in that great State.

There is no very good reason why Mississippian Baptists should not be as wise as other people. It is not also timely necessary to be foolish ourselves to leave that folly alone. We need wisdom, let us learn it from the wise. There is nothing in Georgia or in the South, but the Southern Baptists, that should make a Georgians superior to a Mississippi. But there is something in our atmosphere, or in that makes us vastly inferior to what we ought to be as Baptists in this State. In proportion to our numbers, it seems to us that we are exerting less influence than any other denomination. Why is this? It is not because we have not as much wealth and intelligence as others. No one acquainted with us would presume to say that. It is not because the independent plan of our church organization is a source of weakness. This would be a reflection on the divine order of things. It is in our judgment, because we are not united in our plans and efforts. We do not work together. We lack harmonious cooperation. There is no close bond of union among us. We have no grand purpose to engross our thoughts,ouse our sympathies, and stimulate our efforts. Each works in his own little sphere, and if his garden flourishes, why care for others? We do not feel that we are one body, having common aims and common purposes. The foot says because I am not the hand, I am not of the body; and the eye, I say because I am not the eye, I am not of the body. And so the body suffers, and little is accomplished.

Baptists, these things ought not to be. We are all just where the providence of God has placed us, and we are all members one of another. And the eye cannot say to the hand, I have no need of thee, nor thou of me. The hand to the feet, I have no need of you." If one member suffers, the whole body suffers; if one member is paralyzed and useless, the whole body feels the loss. If one brother in North Mississippi gives his influence and patronage to other institutions than those of our State Convention, the denunciation of the State of the body, Jesus that in fungo and I are thy thereby weakened. At the Registry of South Mississippi, shown later in their support of these institutions, the same would be done. Every heart is moved to bring this whole effort, together, that remains, which the States should respectively make up before May 1st, 1878; together, with all the funds, to supply the needs of the poor, to build up the schools, to give up all places or tails from any cause to his duty, the victory is that much less certain. In the army of Christ every Baptist should count one, and the Mississippi division of that army has not a single soldier to spare. Every one is needed, and needed not to fight the battles of other States, but to maintain the cause of truth in our own State, through our chosen instrumentalities. If these instrumentalities are not needed, let us abandon them, if they are needed let us support them. If our deficiency as a denomination will be increased by giving them, it will be increased by giving them, we are under moral obligation to do so.

How often in these times do we hear the cry from our political parties "stand by your colors?" If ever they should be sounded in Mississippi Baptist ears, it is now, stand by your colors, O Baptists, North, South, East and West, and every Southern Baptist, stand by your colors, for the Master's service need all the help, all the sympathy, all the influence you can possibly give them. Stand by your colors in this hour of battle with sin, and error, indifference and worldliness, ignorance and folly. Stand by your colors in the effort which the Convention is making to build up a Christian school for the Christian education of our sons. Stand by your colors at all times and under all circumstances and prove yourself to be a Mississippi Baptist, whom no arts of seduction can swerve from the undying purpose to live and die for Mississippi Baptist interests, because thereby you may best serve the Master, Christ. Stand by your colors, and when the hour of victory comes, as come it will, if God be for us, you may wear the victor's crown and share the joy of triumph.

C. LINTON,
UNIONDALE, MISS., Oct. 20, 1877.

Christian Duty of Voting.
It is a Christian's duty to go to the polls and vote, not for party, but for men, true men, sober men, Christian men. If by voting for a bad man or not voting for a good man, the right of government falls into the hands of the wicked, you are making responsible for the evils that follow. The Christian people of this country are to blame if this is not a Christian government.

You should inquire concerning every man who asks you to vote for him, then—

Is he a true Christian? If not, then—

Is he strictly honest—living by the golden rule?

Is he fully competent to fill the office he aspires to?

The Will it advance the interests of religion and morality by electing him to office?

We should remember that we are individually responsible to God for our votes and cast them as for God, for religion and for morality.

Not until we do this honestly and conscientiously can we hope for divine blessing upon our commonwealth. DR. SADOLETON.

How to Become Strong.

Dr. Rambaut says the unpremeditated success of Baptists in Georgia was secured by the early establishment of Mercer University.—Dr. Law.

The Baptists of Virginia, by the very early establishment of a University, secured ascendancy of the population of the Old Dominion to their ranks.—Dr. Law.

The above extracts are taken from a speech of Dr. F. M. Law, of Bryan, Texas, as published in the Texas Baptist. Dr. Law is a clear thinker, an accurate observer and a practical educator. His judgment is worthy the consideration of thinking people. He measures the future by the

Are Churches Authorized to Preach Men to Preach?

Bro. H. of Shreveport, insists that I affirm that the Scriptures prohibit the churches licensing men to preach. He also insists that the controversy is not of his seeking, etc. I trust that my brother will not presume so far up my ignorance as to suppose that I will consent to affix the question as he puts it. So far from affirming that the license of Calvary Church, it may be used to mention:

Great care is exercised in the reception of members. There is an Advisory Committee, consisting of the pastor, the deacons, and some others, before whom the candidate appears and is thoroughly examined. Before or after this he is visited in private, and if a stranger, diligently inquiry is made concerning him. Coming before the church, he is seated, whether male or female, rises, facing the brethren, and tells an experience, at some length, after which questions may be asked, and sometimes really are asked. Then the candidate retires and the vote is taken. That is to say, members are received in the way that fifty years ago was almost universal among Baptists, while in many churches of late years, it has degenerated into a formality. One might say that we often receive members with Methodism, and then retain them with Presbyterian tenacity; and the two theories thus indicated, while each is meritorious in its way, certainly do not work well together. It is often said that careful examination of the candidates for membership in the church is no longer suitable, because we are now receiving so many young and timid persons, who would be embarrassed and even repelled; and yet Calvary Church has received several hundred young people during the last few years—Texas Baptist Herald.

From the Bottom.
REVINGTON, BULLAR, CO., MISS., Oct. 10, 1877.

Dr. Bro. Gambrell:—I have just returned from the organization of the Brooks Field Baptist Association, which was cut off from the Sunflower Baptist Association by the division of that body.

I was taken seriously ill on Thursday night in my way to meet the meetings so that I did not get there until Sunday morning. Bro. Walne preached a fine sermon on that day to a large congregation. On Monday morning, having sufficiently recovered, I preached to a large congregation, and continued the meetings eight days, having twenty-five persons converted, twenty-one of whom joined the church. I set arrangements on foot to build a good meeting house in that community, and it is expected that I will preach to the church there shall have transpired.

The older I grow, the more am I inclined to Calvinistic theology. Not that I am studying this great doctrinal question more, but to me the incomprehensible experiences of life are constantly teaching me that I am passed under a series of merciful provisions of the boundaries of which I know nothing beforehand, and the "unseen hand" is surely recognized after they shall have transpired.

2. The older I grow, the more am I inclined to oppose innovations. Not that I am opposed to changes when manifestly for the best, but I have had so many occasions to mount up on the new current and afterwards abandon it as a folly, that I naturally enough come to distrust new things.

3. The older I grow, the less value do I attach to mere opinions, and I have had so many occasions for changing my own opinions of persons, places and things, after becoming more distrustful of opinions and more confident of facts. Never change a certainty for an uncertainty, unless the risk is a certain percent. A solid fact is worth a thousand speculations.

4. The older I grow, the more am I convinced that with most people friendship may not be a commercial value, and that if longevity could be extended to 150 years, the old, tottering, useless man would find perhaps the best friends outside of his own children's children.—J. W. Bush, in Western Recorder.

The Work of God's Elect.
Miss J. P. Moore, the (old) missionary to the Chinese, a good sister from the North working among the colored people of Louisiana, in a letter read to the Philadelphia Associate last week, says: "The colored preachers are terrible." She says one of them informed her that the Bible says you must not drink anything stronger than water. Many of the colored women she says, drink whisky, and chew and smoke tobacco, and that their condition and prospects are very disheartening. This burden of preaching Jesus to the nations is a blessed and perpetual one, which the elect will rejoice to endure for Him who gave His life for them, and for multitudes of the race of men.

Now these obligations must be met, in addition to the current expenses of the Mission. The Board, and the Friends of the colored preachers, look enviously to them to afford the means necessary for their work undertaken by their command, and for the discharge of indebtedness contracted in their name. Will not the pastors and all earnest workers for Jesus do what they can to realize the full sum expected of them? This burden of preaching Jesus to the nations is a blessed and perpetual one, which the elect will rejoice to endure for Him who gave His life for them

FAMILY CIRCLE.

THREE WORDS OF STRENGTH.

BY SCHILLER.

There are three lessons I would write—
These words as with burning pen,
In tracing of eternal light
Upon the hearts of men.

Have hope. Though clouds entwine now,
And darkness hide her face in scorn,
Put not the shadow from thy brow,
No night but hath its morn.

Have faith. When'er thy bark is driven—
The tempest's deport, the tempest's mirth—
Know that this god rules the host of heaven,
45 inhabitants of earth.

Have love. Not love alone for one,
But man, thy brothers call,
And sister like the circling sun.

Thus grace these lessons on thy soul—
Faith, and Love—and thou shalt
find strength when life's surges roll,
Light when thou art blind.

HARVEST HYMN.

Once more the interval year laughs out
With other tones than glee or gold;
Glow with harvest song and shout
Is Nature's bloodless triumph told.

Our common mother poets and sings;
Like Ruth among her garnered sheaves;
Her lap is full of goodly things.
Her brows are bright with autumn leaves.

Our favors old, yet ever new,
Obsequies with the sunshie sent;
The bounty overruns our due.
The fulness shuns the discontent.

We shut our eyes; the flowers bloom on;
We murmur, but the contours fill;
We choose the shadow, but the sun
That casts it shuns behind the wall.

God gives us earth our rugged soil—
The power to make it Eden fair,
And richer fruit to crown our toil
Than summer-wedded islands bear.

Who marries his lot today?
Who scorns his native fruit and bloom,
Or sights for climes faraway,
Leaves the bounteous board of home?

Thank Heaven, instead, that Freedom's
arm can change a rocky soil to gold,
That heaven-sent bonuses lives can warm
A climate with northern skies cold.

And the scatters wreathed with flowers,
And fields of fruits, awake again
Dawn-singing for the golden hours,
The midway and the later rain.

—Whittier.

For the Record.

A Word to the Wise.

Wine is a mocker, strong drink is raging,
And those who are deceived thereby are not wise.—Prov., 20.

Young man, shun that house where
Sine is set upon the table to tempt
Your appetite; or you will regret it
To your dying day. Shun that young
lady whose fair hands hold out to
you the delicious cup for hints spark-
ling depth lurks a serpent that
strength like an adder.

What if her laughing eyes do
frighten you with cowardice? they will
turn you worse still when you have
become a slave to your unnatural
burst, and sink lower than the beast
At last, it will be the first to
point the finger of scorn at the wreck
her hand hath wrought.

Look around you at the ruins of
robust manhood hurrying on to per-
fected. "Sacred death," and not
warned of it too late. Behold
you gray-haired father! he too, per-
haps, commenced with "some few
drops of wine," and seeing the idea
of ever becoming a drunkard, a slave
to the Giant, Intemperance; but to-
day he is a bondman, and each hour
his chains become heavier and more
galling. His once blood-shot eyes
are closed; his bloated and colorless
body moves on in his downward course. He no longer
sings as lard in his heart; the In-
temperance holds no reprieve, and despair
drops her blackened wings over
him, shutting out the blessed sunshine
of happiness in this world, and he
looks forward to the grave, but as a
release, from his tyrannical master;
beyond is all, dark, for the drunkard
hath no part in that home beyond.

Oh! why will you not be warned
in time? Why will you blindly rush
on to this awful abyss, yawning at
your very feet, ready and waiting to
swallow you up? Why will you
tread the path so many feet have
trodden in misery? Their foot-
prints are visible, their tears stain
the barren walls and their hollow voices
float out from the dead past to warn
you, but ye heed not, ye heed not!

Young woman, turn away from
that boy or man who comes to you
with wine-stained lips, and whisky
fumes in his breath. The marks
the tyrant is unmistakably written
on the faces of men in the future,
and you value your peace in the future,
turn away. Shun those subjects of
Bauchus as you would some loath-
some disease; nor tears of blood will
be your portion. And oh, whatever
you do never offer liquor to your
male acquaintances. Why? I had a
son, would rather a lady should
offer him a cup of poison than a glass
of wine, or any kind of intoxicating
liquid; yes, 10,000 thousand times
over would I rather see a son of
mine cold and still, in the arms of
death than know he was a drunkard.

When a young lady sets before her
gentleman friend a bottle of wine,
when her fair hands lift it to his lips
it is very hard for him to resist, and
I don't get thousands of men to-day
are drunkards from the very fact
that they had not the courage to
resist some fair temperance.

This is no idle fancy of a mad
enthusiast on the subject of temper-
ance, as some who read this will per-
haps think, but a solemn, uncontro-
vertible fact.

The Gland. Intemperance stalks
abroad in our land, and wherever he
is allowed to enter dissolution and
ruin are the inevitable consequences.
See the fair-faced wives, the tumbled
down mothers, the miserable orphans,
the weak sons and frail daughters,
and then trace out the field that you
will find, nine times out of ten, either
the miseries and extravagance of the
wife or the intemperance of the hus-
band is the whole cause.

Mother, banish from your side-
board and pantry the treacherous
food that is causing you so many
sleepless nights, so many tearful
days; so many heartaches. Tempt
not that noble husband you love so
devotedly; that manly son, the pride
and joy of your life; that sweet
daughter just entering the enchant-
ing realms of womanhood.

As you value your children's welfare,
your own peace of mind, and
your husband's love, put it far away
from your house, and paste over your
mantle the motto: "Touch not,
taste not, handle not."

Impress upon your children's
minds the evils of intemperance.
Each mother, each sister and
daughter, remember how lovely and
handsome lies it in her power to wield
influence over some male friend.
Be it in earnest, be gentle, kind,
but persistent in your efforts, and
you will succeed in the end.

Your influence, like the tiny cir-
cumstances made by throwing a pebble into
the lake, may at first create but
a ripple, but like it, too, will finally
extend from shore to shore of society.

The young man may at first seem
your efforts, young woman; but turn
away and seek more congenial com-
panions who will not only offer the
wine to him, but will drink with him;
but comfort yourself, for in after
years he will look back, and seeing
your worth, will bless you. Others
will take your advice, will bless and
honour you, and even if you save but
one from a life of reckless dissipation
and misery, your reward will be
great indeed.

Woman's influence for good or evil
is gigantic; then let us throw that
influence on the side of Christianity
and temperance.

I do not ask you to frown upon the
devotees of Bacchus, so long as there is
hope of reformation; for if ill-treated
they would become defiant and grow
worse, but I do ask and entreat you
to endeavor by every means in your
power to allure them away from
bitter saloons and the low groceries
that infest every town. Have even-
ing socials, or gatherings, at your
homes, organize literary societies or
any harmless amusement that will
refine and create a desire to live
happier, happier lives, and improve yourselves
so pleasant and agreeable that they
will have no desire to leave your
company for the places of resort
down town." Talk to the young
men, freely express yourself strongly
against vice and intemperance.
Oh! you're afraid of being laughed
at, and of living old maids? Be
more courageous than that; the intelligent
young men will only think
the more of you, and have more respect
for you even while they laugh.

As for being old maids, there is
but little danger of that; men want
wives in these days that are bold and
courageous; bold in war, stout and
active, and courageous enough to stand
up for them under all circumstances.
I think the ladies old and young are
very much to blame for the present
demoralized state of society
that the men, for whom women
have been brought up to sit in the par-
lor and entertain a gentleman when
he is so drunk he can't keep from
peeling; when she consents to ac-
company him to a party, or to walk
with him when his tongue is so thick
he can't articulate plain enough to
be understood; when his brain is be-
clouded and his breath like a char-
acter house; when in her own house
she puts before him a bottle of glass
and notwithstanding his already be-
muddled condition and babyish
weakness, urges and almost forces
him to drink, thereby showing him
the approves of his ungentlemanly
behavior instead of preventing him
in coming into her presence while
under the brash influence of drink,
how can she blame him or expect
him to reform? He has her
pleasure little ripples to watch as we
stand on the shore of every day life.
They are the higher and better res-
ponses of nature to the emotion of
the soul. Let the children have the
benefit of them—those little ones who
will need the sunshine of the heart to
educate them, and would find favor
with their buoyant nature in the cheerful
loving face of those who need them.
Let them not be kept from the middle
aged who need the encouragement
they bring. Give your smiles also to
the aged. They come to them like
the quiet rain of the summer, making
fresh and verdant the long, weary
path of life. They look for them
who are rejoicing in the fullness of your life.

It is the quiet, unheeded lives
that are building up the kingdom of
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